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# Babylon, AND WHAT IT INCLUDES.

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*"Flee out of the midst of Babylon, and  
deliver every man his soul." Jer. 51:6.*

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*By W. A. HAYNES.*

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## BABYLON, And What it Includes.

*Editorial Agent, 5-14-14, A. S.*

BABYLON is a term, in general use throughout the whole of Christendom. From every side can be heard the voice of some would-be reformer, rising before the public, with his cherished tenet, and to gain notoriety, begins to cry against Babylon. This one tries to prove that one to be under the yoke of confusion; that one in return puts forth all his zeal, heated by the partiality that fills his heart for the faction to which he is married, and with all the power of words, sophistry and fabricated cajolery that can be produced, he decries all others and exalts himself. But among all the leaders of the multiplicity of creeds, there are none who according to God's eternal truth have a definite knowledge or spiritual understanding of what the Babylon condemned by God's word, embraces.

The Holy Spirit being my guide, the word of God the man of my counsel, or the fountain head from whence are drawn all the glorious truths pertaining to the kingdom of Jesus Christ, I will by this immutable word, in the simplicity of the gospel, show what Babylon is in her true character. Before any one begins to cry, first let him learn what to cry against and who is commanded to cry. The man in the mud must not censure the man in the mire. The eye in which there is a beam should not endeavor to magnify the mote in some other eye. We are duty bound to abide by the decision rendered by the infallible judgment of God's word.

Babylon used in prophecy by both the prophets under the old dispensation and the new, is a mystical phrase, derived from something literal, and used to convey to the mind an understanding of something spiritual. And to thoroughly understand the anti-type or spiritual, we must consider the type or the shadow of the thing in question. Literal Babylon was the ancient capital of Assyria, and for centuries was the most magnificent as well as the most important city of the world. It was founded

by Nimrod, Gen. 10:10, some think about 2640 B. C. From whence it derived its name will be seen from the following quotation from Josephus. Read also Gen. 11:1-9. Speaking of Nimrod who excited the people to build, as he said, a tower to heaven, and escape the vengeance of the Almighty, if in the future he should undertake to destroy the earth again by flood, he says:

“The multitude were very ready to follow the determination of Nimrod, and to esteem it a piece of cowardice to submit to God; and they built a tower, neither sparing any means, nor being at any degree negligent about the work. \* \* \* But when God saw them acting so madly, he did not resolve to destroy them utterly, since they were not grown wiser by the destruction of the former sinners [antediluvians], but he caused a tumult among them by producing in them divers languages, and causing that through the multitude of those languages, they should not be able to understand one another. The place wherein they built the tower is now called Babylon, because of the confusion of that which they readily understood before, for the Hebrew means

by the word Babel, confusion."

The kingdom of Babylon increased in power and glory until it was styled the "glory of kingdoms," and the praise of the whole earth. The height thereof reached as it were unto heaven, and the dominion thereof unto the end of the earth. Dan. 4:11,22. This kingdom reached the summit of its glory under the reign of Nebuchadnezzar, who carried the people of God into captivity. The Babylonians were an idolatrous people, and were enemies to the Jews, and very hostile toward the king and inhabitants of Jerusalem. The Jews were a people of theocracy, until they were carried away from Jerusalem. Then they were bound by these worshippers of false gods, and no longer enjoyed the freedom once bestowed upon them in the city of their God. When this kingdom was exalted seemingly to the highest point attainable, and had subdued the whole earth, it seemed to be impregnable against the combined powers of all her adversaries. But the King of kings dethroned the mighty monarch and delivered his kingdom to the Medes and Persians. After the fall of this haughty kingdom, Babylon became a

desolation, inhabited by wild beasts, and night monsters. It never was nor never will be rebuilt to regain its former magnificence, but will always be something of the past.

Thus we have an abridged description of literal Babylon, from which we will learn why it is a type of mystical Babylon or sectism.

#### THE KINGDOM OF CHRIST AND ITS FORM.

Jesus Christ the Son of God descended from the heavenly throne on a mission of love, to redeem the human race from the degenerated state into which they had fallen. Luke 1:68. This work was begun under the ministry of John. Mark 1:1. And completed by Jesus during his incarnation, and the Holy Spirit after his ascension. Christ built his church or kingdom. Mat. 16:18. This church was holy. Eph. 5:25,27. For it was the body of Christ. Eph. 1:22,23. There was but one body or church. 1 Cor. 12:12,13. Jesus was the door. Jno. 10:7-9. And doorkeeper. Isa. 22:22. Rev. 3:7,8. God took in the members. 1 Cor. 12:18. Members entered this body by being born of the Spirit. 1 Cor. 12:13. Psa. 87:3-6. The class book was kept in heaven and

the Lord himself entered the names of those who were "born again." Psa. 87:6. Heb. 12:22,23. The government of this church was given entirely into the hands of Christ. Isa.9:16. 22:23. The Lord turned out the disobedient or unfruitful. John 15:1,2. He alone could obliterate the names placed upon the heavenly class book. Ex. 32:33. This church had but one Lord, one faith, and one baptism. Eph. 4:4,5. And derived its name from the Father. Eph. 3:15. Christ kept it in his name. Jno. 17:12. This church was the house of God. 1 Tim. 3:15. God's people were the house. Heb. 3:6. It was a visible church. Mat. 5:14. They had but one mind. 1 Cor. 1:10. And that was the mind of Christ. 1 Cor. 2:16. Phil. 2:5. They had but one mouth. Rom. 15:6. It spoke but one thing. 1 Cor. 1:10. That was a pure language. Zeph. 3:9. They recognized Jesus only as being head of the church. Col. 1:18. And God alone was the organizer. Eph. 4:11-16.

#### THE APOSTASY.

According to prophecy, false teachers appeared, bringing in damnable heresies (destructive sects). 2 Pet. 2:1,2. People followed them, departing from the faith

(received from Christ), giving heed to seducing spirits and doctrines of devils. 1 Tim. 4:1-3. Departing from the God of heaven and his church, hewing them out broken cisterns that can hold no water. Jer. 2:13. About the last of the first century, seeds of corruption were planted, watered and nourished; and about 270 A. D. fruit began to be manifest that was gathered from the nefarious doctrines of anti-christ. The nations began to drink the soul-polluting waters, the source of which was in the bottomless pit, and were forced from thence by the propelling engine of iniquity, operated by the archfiend, hater of all truth and righteousness. Ere long the man of sin was revealed, 2 Thess. 2:1-8, who opposeth (all truth) and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God. This man of sin began to reign about the time mentioned above, when those that were called bishops or elders, and who should have fed the church of God, departed from the faith; and being instigated by unholy passions, gave way to the corruptness of their

hearts, becoming vain and supercilious; and to gain notoriety a tribunal was erected, and man took upon himself the prerogative of God. Jesus Christ was excluded and man set up; God's throne cast down and man's exalted. Jesus was no longer recognized as head of Christendom. Man ascended the throne, and in the eyes of all nations soon became an infallible, unerring judge; possessing power to absolve from sin, also to excommunicate, imprison and decapitate all who failed to humble themselves before this "son of perdition."

This was the beginning of that great anti-christ power, noted for the slaughter of about fifty millions of people, and is styled Roman Catholicism. This was the little horn that came up among the powers of Rome, became so notorious, and that wore out the saints of the most high God, changing times and laws that were established by the living God. Dan. 7:8,21,25. This was the beast John saw, with blasphemies written upon him against God almighty. Rev. 13:1-7. And the woman in the filthiness of fornication; and is called Mvsterv Babylon, the great, the mother

of harlots and abominations of the earth. Rev. 17:1-6. This "Babylon the great" exalteth herself as it were to heaven, in defiance of the power and word of the omnipotent God; and built a tower in which man was raised to the summit of human praise and magnificence; and with the eye of wantonness peering through the telescope of vain glory, he perceived many things in the kingdom of sin, that could be produced by ignorance and superstition, to satiate his salacious nature.

But the merciful Benefactor of heaven thought to deliver all honest souls from the intricacy of such deleterious doctrines, and from the power of such rapacious and haughty priests of darkness. The Almighty selected from the confusion of Rome, a poor working man's son, Martin Luther, a mendicant friar, who found the precious word of God at Erfurth in 1503. Treasuring the glorious truths of the divine oracles in his heart, and after passing through one of those Satanic holes (convent) filled with corruption, vice and crime, he came forth proclaiming justification by faith through the blood of Jesus Christ. And from the seemingly small beginning of a few theses

tacked on the cathedral door at Wittemburg, the truth of God went forth increasing in power. And as the mighty missiles of the everlasting words were hurled at this colossus, it began to crumble. As ancient Babel was confused with so many different languages, just so was this "great Babylon" knocked into hundreds of fragments or sects, each called Protestant, and not one able to comprehend the other's meaning. Here we come to another power styled

#### PROTESTANTISM.

This power is represented by the second beast John saw. Rev. 13:11. Romanism as a lion was fierce and strong; but the second beast or Protestantism had the appearance of a lamb, seemingly docile and harmless. The two horns representing the rise of this power by two sects or doctrines. At Augsburg, Germany, in 1530, the reformers of Switzerland and Germany met and framed what is known as the Augsburg Confession. Luther believing the doctrine of consubstantiation with the aid of Malancthon had their written articles of faith. Zwingle rejecting this doctrine firmly held to what he thought was

truth. These differences gave rise to the Reformed German and Lutheran sects, hence the two horns of Protestantism. Remember this beast had two horns when it arose; since then many more fragments of Catholicism have been gathered up and appear also.

Leaving many points unnoticed for want of space, we compare the two powers. Romanism is said to be in utter darkness. We read, "In that day [when people forsake God and exalt man], saith the Lord God, I will cause the sun to go down at noon, and I will darken the earth in the clear day. Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Amos 8: 9, 11. Popery so destroyed the Word, and hid it from the people, that only priests and monks were allowed the privilege of reading the law of God, and they, filled with delusions, kept not the holy precepts. The reformation of the sixteenth century restored this to the inhabitants of the earth, but did not bring back the purity of the primitive church.

I have mentioned this two-horned, lamb-like beast, coming up out of the earth (an earthly born institution), and it spake like a dragon *i. e.*, with tongues of devils, or with deceitfulness and hypocrisy. As God is the author of peace and not confusion, we must conclude that the many doctrines of Protestantism that causes such intense altercations among themselves, have their origin in the mouth of **Satan**, father of every lie and dissension. The Lord says, And it shall come to pass in that day [Protestantism] that the light [God's word. Ps. 119: 105,130] shall not be clear nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light."—Zech. 14: 6, 7.

The question will arise, How do you know this speaks of Protestantism? In verse 4, we read, "And his [Christ's] feet shall stand in that day [just mentioned] upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley, and half

of the mountain shall remove toward the north and half of it toward the south." Mount Olives east of Jerusalem was the place from which the Son of God ascended to the Father. Being east of the city, representing the rising of the sun, or the coming forth of the glorious gospel of the sun of righteousness. During the reign of Popery, the sun or Jesus and his gospel, were completely hid from the people; the moon, or church, failed to shine in the beauty of truth; many stars, or saints of God who were lights to this dark world, fell beneath the tyranny of the "man of sin." Mark 13: 24, 25. And in the sixteenth century the Almighty stepped forth from the dreadful darkness that had hid his face, and taking his stand upon mount Olives, overlooking Jerusalem or the church of Christ, sent from thence glorious rays of truth and righteousness. The night of superstition began to recede before the mighty thunderbolts of the divine Word. But alas! instead of receiving the Word only as an infallible rule, the multitude coming from utter darkness, and the filthy mire of fallacious spirits, and the intolerant slavery of this

monstrous beast (Romanism), to them a small ray of light seemed extraordinary bright. Satan, taking advantage of this, saw many ways to enlarge his domain. Not coming to the unity of the faith, and all clinging to some particle of Romish corruption, one would still adhere to this, another to that; hence the great mass of people from whom the gospel should have emanated, was seen to cleave in the midst thereof toward the north, south, east, and west; that is, they were scattered to the four winds of the earth.

#### CHURCHES OF ANTICHRIST.

"My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them."—Ezek. 34:6. How plainly are these conditions manifest, and these prophesies fulfilled, in the multiplicity of creeds; such as Lutheran, Baptist, Methodist, Campbellite, Dunkard, Episcopalian, Congregationalist, Presbyterian, Mennonite, U. B. ism, and hundreds of other isms, ites, and ists, all filled with an antagonistic spirit one toward another! Luther, though never free from

many errors received from Rome, yet saw the evil of division. He said, "Where in the church do we see the will of God performed? One bishop rises up against another bishop, one church against another church; priests, monks, nuns, quarrel, fight and battle. In every place there is naught but discord, and yet each party exclaim that their meaning is good, their intention upright. And thus to the honor and glory of God (?) they altogether perform a work of the devil. One saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? God forbid. Ye are carnal. Thus the corruption of man's heart is manifest by the carnal divisions he causes."

#### CAUSE OF DIVISION.

D'Aubigne the French historian, says, "The strong bond which originally united the members of the church, was that living faith of the heart which connected them all with Christ as their common head. Different causes soon concurred to originate and develop the idea of a necessity for external union. Men accustomed to the political forms and associations of an earthly country, carried their views and

habits into the spiritual kingdom of Christ. \*\*\* But the form and the life became disunited; the semblance of an identical and exterior organization was gradually substituted for that interior and spiritual communion, which is the essence of the religion of God. Men forsook the precious perfume of faith, and bowed down before the empty vessel that had contained it. They sought other bonds of union, for faith no longer connected the members of the church; and they were united by means of bishops, archbishops, popes, mitres, canons and ceremonies. The living church, retiring gradually within the lonely sanctuary of a few solitary hearts, an external church was substituted in its place. \*\*\* Originally whoever possessed the Spirit of Jesus Christ was a member of the church; now the terms were inverted, and it was maintained that he only who was a member of the church [external organization] could receive the Spirit. \*\*\* The salvation of souls no longer depended entirely on faith in Christ; but also, and in a more special manner, on union with the church."—Vol. I, Page 39, 40.

God's church is a sanctified church.

Eph. 5:25-27. This sanctification comes by faith. Acts 26:18. Knits us together in love. Col. 2:2. And makes us all one. Heb. 2:11. Uniting us to Christ our "common head," praise the Lord! The nations forsaking this faith, gave rise to all the factions called organizations, that disorganize and scatter the human race in numberless schisms. We have from the mouth of Protestantism itself, words, through this reputable historian, that should cause honest souls to awake from the lethargy that sectism has thrown over them. That they have repudiated the glorious faith of the Son of God, that united all the saved and caused them to have but one head, and in its stead they invented external creeds.

Now salvation does not depend entirely on faith in Christ, among Protestants, but we hear them cry, "Come and join the church." "You must have a home." Thus they teach, instead of saying, Get salvation and abide in Christ alone. To prove that Protestants are united (or rather dis-united) by bishops, priests and ceremonies, we give an illustration. If a person or persons really get converted among them,

and stand aloof from all divisions or sects, they are reckoned to be in an unorganized form; but let them come, give the preacher their hand, have him place their names on a piece of paper, and they are now reckoned to be in a united form.

O what confusion and blindness cast over the dupes of Satan! They have departed from the Lord, and forsaken the fountain of living waters (faith in Christ) and are written in the earth, Jer. 17: 13, instead of in heaven. It is an utter impossibility for one to join the church of Jesus; he must be born into it. Ps. 87: 56. 1 Cor. 12: 13.

#### EFFECT OF THE TRUTH AMONG PROTESTANTS.

Let a man of God get among some so-called church members of to day, and begin to preach one faith, one baptism, one church, one way; whosoever is born of God doth not commit sin; "He that committeth sin is of the devil;" follow Jesus our example; be not unequally yoked together with unbelievers; come out from among them; deliver thyself from Babylon; abide in Jesus alone: and soon you will see the carnality stirred to such an extent that a terrible mania follows, and from their ap-

pearance one would think that the arch-fiend of hell had broken his cage, or some diabolical apparition had appeared in their midst, to drag them to the infernal regions, and the only way to pacify him was to break forth in such ungodly torrents of anger, sending anathemas upon and decrying the truth of God, thus verifying their allegiance to his will and fallacious tenets. Satan smiles at his deluded votaries claiming to follow Christ, yet giving him their whole service.

#### CONFUSION OF SECTISM.

Luther preached justification by faith, and Christ the one that saves from sin, and yet he said after contending with those fanatical prophets of his day, "May God of his mercy preserve me from a church in which there are none but saints." A saint is a holy person, and a holy person is one freed from sin. Christ's people are saved from sin. Mat. 1: 21. Every sin a man doeth is without (outside) the body (church). 1 Cor. 6:18. A man cannot be a member of the church of God and not be a saint, or one who lives without committing sin. Any thing to the contrary is positively contradicting the divine word.

Read I Jno. 3: 8,9.

The Baptist sect though claiming a succession from the primitive church established by Christ, and calls itself "the church," nevertheless is of anti-christ. Though boasting of a succession and calling all other isms daughters of the mother of harlots, she must lay aside her arrogance and take her position by the side of her unchaste sisters. A few quotations will be sufficient to show the blindness of this sect. D. B. Ray, editor of the American Baptist, decries the truth in bitter terms. After trying to prove Daniel and Paul to be sinners, he speaks of a people claiming purity of heart and to live without sin, calls them self righteous, trying to attain something impossible. But adhering to immersion as the only mode of baptism, he is compelled to acknowledge the truth, and to contradict his own doctrine, thus "being condemned of himself."

In his book entitled BAPTIST SUCCESSION, he says, "When an individual has been spiritually crucified with Christ, or killed to the love of sin, and is dead to or freed from sin, he should be buried with Christ in baptism, and arise to walk in newness

of life. That persons should be children of God, or freed from sin, before baptism, is proved from all those scriptures which ascribe salvation and eternal life to faith in Christ." Page 204-5. Baptists must acknowledge one of two things; either they as a sect are free from sin, or that of all those admitted into their creed, there are none who have complied with the truth of God.

Again, speaking of the Novatians, trying to prove them to be a link that connects the chain of succession, he says, "They were regarded as real saints before baptism; they did not therefore baptize sinners to make saints of them. Thus we discover that the Novatians held the Baptist doctrine of burying in baptism only those who were dead to, or freed from sin." Page 317.

Say "saint" to a modern Baptist, and he will call you a Mormon. Tell him he must be sanctified, be holy, pure, or free from sin, and he will say it is preposterous. How will you reconcile such a conglomeration of confusion or fabricate sophistry? We appeal to all Baptists who desire truth. You are compelled to acknowledge that

you are a congregation of real saints or sinless people, or look elsewhere for a link to connect your succession, instead of those Novatian brethren.

The Lord says, Let us reason together. Am I wrong? Page 180 we read, "It will be found upon strict inquiry, that the Baptists **are** the only people who take the Bible **alone as** their rule of faith and practice in church matters." To find a strict account concerning the true church, we return to the Word. Are Baptists governed by this holy discipline? I think not, for the following **reasons**: It was given so that the man of God could be sanctified or perfect in righteousness. Jno. 17:17. 2 Tim. 3:16,17. Baptists do not believe a man can be holy. Jesus opens the door of his own church. Isa. 22:22. Rev. 3:7. Baptists open the doors of their creed; Christ does not. **Members** are born into the church of Christ. Psa. 87:6. People are voted into the Baptist sect. All offices in the church of God are filled by people chosen by God and qualified by the Holy Spirit. 1 Cor. 12:4-11,18,28. On the other side, we quote from the above mentioned book, "The very fact that the **ministers or elders**

are chosen or ordained by the churches, proves that they are inferior in point of authority to the churches which have invested them with the ministerial office." Page 212.

How is this, compared to the heavenly church? Baptist preachers chosen, ordained and invested with ministerial offices all by a company of fallible men! Is it strange that these carnal priests, upholding a carnal creed, should reject the discipline of heaven, such passages as 1 Jno. 2:6. 3:2-10. 4:17. 5:18. Rom. 16:16. 1 Cor. 16:20. 2 Cor. 13:12. 1 Thess. 5:26. 1 Pet. 5:14. Jno. 13:12-17? Being unholy, they cannot perform a holy act. "Baptists recognize equal rights and privileges in the execution of the laws of the kingdom of Jesus Christ." Page 209. True, there is an equality among the members of Christ's church, but not in the Baptist creed, called "the church." The quotation above disputes this; it says ministers are inferior in point of authority to the members who chose them. If this is not Babylon or confusion, where can it be found? "Come out of her my people;" "touch not the unclean thing."

The Free Methodist sect makes loud boasts of holiness, and as the prophet says, bellow as bulls. Jer. 50:11,12. Founded by B. T. Roberts in 1860, she is among the hindmost nations, or latest-built sects. Their little hobby is of such a carnal nature that God's word cannot govern it; and to restrain the haughty little harlot, a discipline was constructed by man to suit her nature, giving her members license to do as they please respecting baptism, etc.

The M. E's claiming to be a Christian association, have wandered far from what they originally were. The preaching of Wesley, founder of Methodism, was very different from that of its modern teachers now. Wesley, in contending for Christian perfection, and answering objections says, "But surely we cannot be saved from sin while we dwell in a sinful body." *A sinful body?* I pray observe how deeply ambiguous, how equivocal, this expression is! But there is no authority for it in scripture: the word sinful body is not found there, and as it is totally unscriptural, so it is palpably absurd. For no body or matter of any kind, can be sinful; spirits alone are capable of sin. Pray, in what part of the body

should sin lodge? It cannot lodge in the skin, nor in the muscles, or nerves, or veins, or arteries; it cannot be in the bones, any more than in the hair or nails; only the soul can be the seat of sin." Sermons, Vol. 2, P. 172.

Again he says, "Who is a gospel minister? He and he alone that does declare the whole counsel of God; who does preach the whole gospel, even justification and sanctification, preparatory to glory, having himself the mind that was in Christ, and steadily walking as he walked." But no where in all her societies do we hear the whole gospel preached, or see her ministers walking as Jesus the lowly Son of God. Bishop Foster's description of his sect, given in the tract entitled BABYLON IS FALLEN, will convey to the minds of all honest souls the true condition of M. E. ism.

In the M. E. discipline, second article, we read that "Christ was crucified, dead and buried, to reconcile his Father to us." The Word says, "And all things are of God, who hath reconciled us to himself by Jesus Christ." 2 Cor. 5:18. Oh what a contrast! M. E. ism teaches that God must

be reconciled or brought down to suit the sectish doctrines that have emanated from corrupt hearts; and God says we are to be reconciled to him, his ways and his word

Art. 27, in speaking of her societies, Methodism says, "Such a society is no other than a company of men having the form and seeking the power of godliness." Here they acknowledge they have nothing but a form, and are seeking the power. Jesus says, "Ye shall receive power after that the Holy Ghost is come upon you." Acts 1:8. The Holy Spirit is the sanctifier. Rom. 15:16. And it makes all one. Heb. 2:11. So if people would lay aside the form and get the Spirit of God, they would have the power, and that would lead them out of all sects and formalism into the one body of Christ.

Page 80, "The chief reason that the people under our care are not better, is because we are not more knowing and more holy, and we are not more knowing because we are idle." How true! The Lord says "the watchmen[ preachers ] are blind and ignorant, as dumb dogs that cannot bark, sleeping, lying down, loving to slumber [idle]; they cannot understand," Isa. 56:10, 11,

because they are not knowing and holy.

Pages 83-4. "Personal religion, both toward God and man, is too superficial among us. How little faith is there among us! How little communion with God! How little living in heaven, walking in eternity, deadness to every creature! How much love of the world, desire of pleasure, of ease, of getting money! How little brotherly love! \*\*\* What gossiping, evil speaking, tale bearing! What want of moral honesty! \*\*\* Our religion is not sufficiently deep, universal, uniform: but superficial, partial [sectish], uneven."

What mind is there, though instigated by some diabolical fiend, could portray a darker picture than the one we have before us? How little love of God, faith, communion with God! So much love of the world! Read 1 Jno. 2:15. What want of moral honesty! Read 1 Tim. 2:2. We are commanded to live in all godliness and honesty; this is acceptable in the sight of God, and he will not accept anything else.

Again we read, "In ourselves there is much dullness and laziness." 2 Pet. 3:14. We must be diligent, industrious, that we be found of him in peace. "We have a

base, man-pleasing temper, so that we let people perish rather than lose their love; we let them go quietly to hell, lest we should offend them. We know not how to begin, and blush to contradict the devil. O brethren! if we could but set this work on foot in all our societies, and prosecute it zealously, what glory would redound to God! If the common lukewarmness were banished, and every shop and every house busied in speaking of the word and works of God, surely God would dwell in our habitations and make us his delight. And this is absolutely necessary to the welfare of our people, some of whom neither repent nor believe to this day. Look around and see how many of them are still in apparent danger of damnation."

So much for the acknowledgment from the daughter of Babylon. It is high time that poor deluded souls that have been bound down by such an antichrist power were waking up to the realization of their awful doom, that they may shake off the shackles of Satan, the stupor and laziness of sectism, and get saved by power divine and receive a place in the building of God as lively (not lazy) stones. How true that

the sectarian preachers do sacrifice to their ungodly creed, and burn incense unto their dragnet of deception, speaking lies in hypocrisy, not telling the truth, and seeing millions of souls going quietly to hell without warning, for they are dumb and cannot bark! O ye sectish priest! a horrible doom awaits you at the consummation of time, when you are arraigned before the throne of almighty God, and the piercing screams of the damned and lost meet your ears; then you must acknowledge, as you do here, that they have been cast into the infernal regions because you were ignorant, unholy and lazy; and did not give them warning, and their blood rests upon your head. Eze. 3:18-21.

Hear the lamentation going up for Babylon: "O brethren! if we could but set this work on foot in our societies." In Rev. 18:21 we read that as the angel cast the great millstone into the sea, so God has cast Babylon down, and says she shall no more be found, she will no more get on her feet, and those who labor for the purpose of setting her up, labor in vain. Jer. 51:58. She has fallen, and will not be healed, and God's people are coming out of her. Rev.

18:1-5. The merchants (preachers, sect builders) shall weep and mourn over her, for no man buyeth their merchandise any more. God's people cease joining dead creeds.

O ye Babylonians! why will you clamor for and defend an ungodly institution that is a harlot, has no husband, is no bride, and yet she has many children (joiners)? And ye yourselves tell us that many of these children have never repented or believed the gospel. Not being born of God, they then are bastards, children of an harlot. You say look around and see how many of your members are in apparent danger of damnation. God's people are aware of these facts, and when we preach the Word that calls people out of such institutions and from such preachers, that are sending souls to destruction and to the regions of the damned, why do ye howl and fight against the truth, against God's church that has no sinners in it? It is not indolent, but diligent, increasing with the increase of God. Nor is it ashamed to contradict the devil and expose all his works. Praise the Lord! May God b'ess every honest soul that may read these

few words; and if still in sectism, come out at once, before you perish in her doom. Repent, believe the gospel, be born of God, then you will be in his family, or church.

A preacher of the Congregational persuasion, in conversation said, "I am a sinner and commit sin the holiest moment of my life; a man will never get so holy but what he will covet his neighbor's wife." If professed preachers talk in such a way before the public, is it a wonder that Paul says it is a shame to speak of those things done of them in secret? This confession shows the very state of things that is prophesied concerning the apostate preachers. "How shall I pardon thee for this? thy children have forsaken me, and sworn by them that are no gods: when I had fed them to the full, they then committed adultery, and assembled themselves by troops in the harlots' houses. They were as fed horses in the morning: every one neighed after his neighbor's wife. Shall I not visit for these things? saith the Lord: and shall not my soul be avenged on such a nation as this?"—Jer. 5:7-9. O dear people, hear the solemn warning from heaven, and

fly from Babylon and deliver your souls; escape the vengeance that awaits such propagators of ungodliness. It is impossible to name all the existing sects of to day, and to reveal all their errors and ungodliness. Those already mentioned are no more depraved than the hundreds of sisters connected with this great harlot family.

#### CAN A PERSON BE SANCTIFIED AND REMAIN IN A SECT?

The question is often asked, "Why can I not be sanctified and stay in the church (sect)?" Let the Word answer. The Holy Ghost is the sanctifier. Rom. 15:16. And is only given to those who obey the Lord. Acts 5:32. And he says, Come out of her (sectism) my people. Rev. 18:4. Be not unequally yoked together with unbelievers. 2 Cor. 6:14. Come out from among them (unbelievers or sinners) and I will receive you. Ver. 17. Where is the sect with no sinners in it? Yea they are all filled with sinners, and as the foregoing testimony, in "danger of damnation." Every child of God hears the voice of Jesus and follows him. Jno. 10:27. The bridegroom has moved out of Babylon. Rev. 18:23. And he says, come out, and then he will

receive us. We as God's people follow Jesus, out of all confusion, and the yoke (sectism) shall be destroyed because of the anointing (of the Holy Spirit). Isa. 10:27. The plea, "good and bad in all churches," is only heard from those vacillating parties who never come to the knowledge of the truth. All sects have more or less honest souls mixed with the great number of ungodly; and for this reason the Lord says, Come out of her my people. But of the church of God it is said, Thy people (members) shall be all righteous. Isa. 60:21. Praise the Lord!

#### BABYLON BEFORE HER FALL.

Formerly people in sectism were filled to a great degree with the love and power of God; even through prayer the fire of the Holy Spirit was caused to descend from heaven in their midst. Rev. 13:13. She was a golden cup in the hands of the Lord (appeared to be genuine). Jer. 51:7. The Lord does not, cannot, and did not use sectism, nor will he ever have any use for it; but he has in times past, honored the prayers of many honest, true and conscientious people, who were yoked up in her confusion, not realizing the truth until

the trumpet blast of God's truth awoke them from the awful slumber of error.

SINCE HER FALL.

But this great Babylon is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird (picking spirits). Rev. 18:2. Every foul spirit can find a place in sectism, any where they choose. All nations are drunken with the wine of fornification (sect making) produced by Babylon, therefore they are mad or filled with anger toward the truth, and are deceived (in thinking sectism to be right) because of the miracles which they had power to do, in the time past. Rev. 13:14.

"Though these three men, Noah, Daniel and Job, were in it [sectism], they should deliver but their own souls by their righteousness. \* \* \* Though these three men were in it, as I live saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land [sectism] shall be desolate." Eze. 14:14-16.

Dear reader, notice that though righteous men formerly dwelt in Babylon, their righteousness cannot benefit people now

who are in fallen sectism. The only escape is by coming out and leaving her a desolation. Jer. 50:23. 51:29,43. So do not refer to honest people who lived with their names on a sect register before sectism was made a desolation, but obey the Lord and come out of her.

#### IS ANTI-CHRIST CONFINED TO ROME?\*

Romanism is denominated the "Mother of Harlots;" who then are the daughters? In the Encyclopedia of Religious Knowledge, one Mr. Jones, says,

"An important question, however, still remains for inquiry; Is anti-christ confined to the church of Rome? The answer is

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\*[From the Critical and Explanatory Commentary, by Jamieson—Fausset—Brown, we quote as follows. from their comments on Rev. 18:4, *Come out of her my people.*— Even in the Romish Church God has a people; but they are in great danger: their only safety is in coming out of her at once. So also in every apostate or world-conforming church there are some of God's invisible and true church, who, if they would be safe, must come out. Especially at the eve of God's judgment on apostate Christendom; as Lot was warned to come out of Sodom just before its destruction, and Israel to come from about the tents of Bathan and Abiram. So the first Christians came out of Jerusalem when the apostate Jewish church was judged. . . . The harlot is not Rome alone (though she is pre-eminently so), but every church that has not Christ's mind and spirit. False Christendom, divided into very many sects, is truly Babylon, *i. e.* confusion."—Vol. 2, page 593. The above comments taken from a work that is popular, certainly ought to be accepted by the sectarian world, whose own authors are compelled to state the truth in this scripture.—PUB.]

readily returned in the affirmative by Protestants in general; and happy had it been for the world had that been the case; but although we are fully warranted to consider that charge as the Mother of Harlots, the truth is that by whatsoever arguments we succeed in fixing that odious charge upon her, we shall by parity of reasoning be obliged to allow other national churches to be her unchaste daughters, and for this plain reason, among others, because in their very constitution and tendency they are hostile to the nature of the kingdom of Christ."

The truth of this is fully established, as seen by the Word, and by the experience of all who preach the whole truth. Literal Babylon was very hostile toward the kingdom of God; mystical Babylon the great, or Romanism, anti-type of the literal, has the same nature. And as is the mother (Romanism), so are her daughters (Protestant sects). Eze. 16:44.

#### INTIMACY OF MOTHER AND DAUGHTERS.

Catholicism destroyed the Word and slew God's people. Protestantism hid the Word and scattered God's people. Rome's pulpits were open to the adversaries of the

evangelical doctrine; they were closed against those who proclaimed it. D'Aubigne, History of Ref., Vol. 2, P. 50. Protestants close their doors against the gospel wherever it is preached in its purity, thus fulfilling Christ's prediction. Jno. 16:2. Luther wrote to his friend thus: "O my poor Spalatin, it is impossible to speak with truth of the scriptures and of the church without arousing the beast [Romanism]." And at present a discourse on the oneness of God's people and purity of the church, as taught in the Word, will cause Protestants to rage with great fury. Glapis the Romish confessor, said, in speaking to the chancellor, "Luther always desires to argue from the Bible. \* \* \* The Bible, it is like wax; you may stretch it as you please." Sectarians of to day tell us we have a right to interpret the word of God as we think best, as anything can be proven by it. The coadjutor in defending the Papacy at Zurich, against Zwingle, said, "Remain in the church! Remain in the church! Out of it no one can be saved." The same cry is heard from Protestants when they defend their creeds against the truth. Luther calls Rome "the nest of

every heresy," and is it strange that these many Protestant heresies, or sects that have been hatched in that nest of abominations are like their mother? I think not. Nor should we expect anything else of them.

#### CAPTIVITY OF GOD'S PEOPLE.

When Daniel and his three brethren were carried into captivity by the Babylonians, their names were changed. Being a type of God's people as they were carried into sect confusion by false teachers, and receiving names according to the Babylonish language and fashion. The glorious church or bride of Christ has been for centuries travailing in birth, and pained to be delivered from the contaminating influence of sectish darkness. Yea, by the rivers (different courses of teaching) of Babylon, there we sat down; we wept when we remembered Zion; we hanged our harps upon the willows in the midst thereof. Psa. 137:1,2.

The temple was a type of the church, and in this was the brazen sea standing upon twelve oxen. 2 Chron. 4:4. Representing God's people and their liberty, built upon the foundation of the twelve

apostles. Eph. 2:20. Rev. 21:14. When Jerusalem was besieged and her inhabitants carried into captivity, this brazen sea was broken and taken away also. 2 Kings 25:13. Jer. 52:17. When God's people went into sectism, their sea of peace, liberty and oneness was also broken and carried away. The Lord says of his people, They shall be carried to Babylon, and there shall they be until the day that I visit them, saith the Lord; then will I bring them up (out of sectism) and restore them to this place (Jerusalem or church of God). Jer. 27:22. Let us learn at what time the Lord is coming to deliver his saints from confusion. First we notice that

#### CATHOLICISM

Was to reign for a time (one year), and times (two years), and the dividing of time (half year). Dan. 7:25. 12:7. In these and many other prophecies, a day represents a year. Read Eze. 4:6. Num. 14:34. Reducing  $3\frac{1}{2}$  years to months, we have 42 months, the same length of time that John said the first beast should continue. Rev. 13:5. These 42 months reduced to days give 1260, the same number of days that the two witnesses, or Word and Spirit,

should prophesy in sackcloth. 11:3. Representing the mourning as it were of the Word and Spirit of God through those souls who strictly adhered to their holy precepts, wrestling to be delivered from the dreadful night of superstition and ignorance of this antichrist power. A day for a year gives 1260 years to the reign of Romanism. And when they finished their testimony (of 1260 years in darkness) and seemingly appeared from beneath the abominations that had hid them from the world, and raise their heads above the power of all the fiends of hell, and come out of Romish night, the second beast,

PROTESTANTISM,

From the bottomless pit suddenly rises, and makes war against them and overcomes them (causes them to go into sectism), and kills them (they become a dead letter among Protestant sects). And they of the people, and kindreds (those related to sectism), and tongues, and nations (all sects), shall see their dead bodies three days and a half (3½ centuries), and shall not suffer their dead bodies to be put in graves (forgotten). 11:7,9. Sectarians will not follow the Word as their rule, nor

will they be led by the Spirit, hence their power in sectism is dead. They will not bury their Bible and let it be forgotten, but continue to cry, "The Word! the Word! we all believe it!" yet none follow its teaching.

Many object to the way the Lord counts time. They say if he in one place calls a day a year, why does he not elsewhere do the same? Not desiring to mend the oracles of God, and to know why he did not do thus and so, sufficient is it for us to know what he has done and revealed to us through his Word. The Lord does not always confine himself strictly to certain numbers of days or years in naming periods of time. For instance, the reign of Romanism is called a day; Protestantism is called a day, and these both together are called a day, part dark and part cloudy, embracing the whole reign of these two powers. It is an established fact, that the birth of Protestantism is counted from A. D. 1530. To this effect, D'Aubigne says, "The evangelical history of the reformation in Germany is nearly finished at the epoch we have reached (1530), and the diplomatic history of legal Protestantism begins."

Vol. 4, page 260. And with this all reliable historians agree.

We then have one fixed date. At the beginning of Protestantism, Romanism lost her universal power. If she fell at this time and was to reign 1260 years, truly her origin must have been at the time mentioned, or about 270 A. D. And we have good reasons for counting from that date. Protestantism arose in 1530, continued 350 years, and lost her universal power about 1880. We hear God's people pray, "O Lord our God, how long wilt thou leave us in a strange land? Show unto us the brightness of thy coming. When may we look for thy glorious visitation to restore us unto thy favor, and bring us into our native land?" Hark! the

#### EVENING LIGHT

Has come with sweet strains of heavenly music, borne on the breath of Jehovah our king. Sweet consolation through the love of God, delivering the captive, healing the afflicted, gathering the dispersed, restoring the judges and redeeming Zion. So long has the bride of Jesus been hid in obscurity and banished from the presence of the bridegroom, that he lifts his voice in ten-

derness, with a compassion corresponding to the nature of the loving Son of God. "O my dove, that art in the clefts of the rocks, in the secret places of the stairs, let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely." Cant. 2:14.

Oh the tender sympathetic voice of Jesus speaking to his people who have been hid in the clefts of the rocks, or dark deceptive places of sectism! He calls by sending fishers and hunters (true ministers) to hunt them from every mountain (large sect) and from every hill (small sect), and out of the holes of the rocks. Jer. 16:16. These fishers and hunters run into every nook and hiding place where God's people are hid from the truth by the deceitfulness of false teachers; and call in earnest tones to the elect of God, "Rise up, my love, my fair one, and come away [from sectism]. For, lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle [dove, symbol of purity] is heard in our land." Cant. 2:10-12. Praise the Lord! the winter or cold formality of sectism is passing away;

the clouds of darkness disappear. **The** flowers appear, or God's church begins to bloom in all her former beauty. **As the** flowers of earth turn their faces toward the sun, so does the church turn her face to the sun of righteousness, so he can behold her countenance, for it is comely. Bearing the image of Christ, it is beautiful **and** bright.

Zion is being redeemed with the judgment of eternal truth. Isa. 1:27. And still the Lord calls unto her, Deliver thyself, **O** Zion, that dwellest with the daughter of Babylon (Protestantism). Zech. 2:7. Arise and shine, for thy light is come. Isa. 60:1. Waters break out in the wilderness; the desert, rejoicing, doth blossom as the rose; the weak become strong, the blind see, the deaf hear, the dumb sing; and with songs and everlasting joy we return to the city of the living God. Isa. 35. Deliverance comes to Zion, and holiness shall be there. Oba. 17. The beautiful garment that was lost during the darkness of sectism, is restored to Zion, and becometh the purified church of the firstborn. Psa. 93:5. Our harps are taken down from the willows, and in one chorus our praises ascend to

heaven's throne, shouting Alleluia! Alleluia! salvation, and glory, and honor, and power, unto the Lord our God. For he hath judged the great whore (sectism) which did corrupt the earth with her fornication (sect making). The sea of liberty is restored, now called a sea of glass mingled with fire, because of the evenness and accuracy in which God's saints all move in oneness, being animated by the fire of the Holy Spirit.

The Lord says, At evening time it shall be light. Zech. 14:7. How light? He is searching out his sheep, or those who follow Christ, from all places where they have been scattered in the cloudy (Protestant) and dark day (Catholic). Eze. 34:12. After two days (the two just mentioned) will he revive us (from our sectish stupor), in the third day (evening light age) he will raise us up (to the plane of purity and unity. Eph. 2:5,6), and we shall live in his sight (not in the holes of rocks). Then (when raised to the plane of purity) shall we know if we follow on to know the Lord: his going forth is prepared as the morning (apostolic age). Hos. 6:2,3. Morning here refers to the beginning of the gospel day,

and eternal salvation through Jesus Christ. The primitive Christians had one church, one faith, one baptism, one name. And this third day or evening light is as the morning, shining forth in glorious splendor as the pristine church. In that day shall there be one Lord and his name one. Zech. 14:9. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head (Christ), and they shall come up out of the land (sectism); for great shall be the day of Jezreel (gospel of God). Hos. 1:11.

#### OBJECTIONS ANSWERED.

Many **sectarians**, to ease their conscience and calm their fears of God's judgment, refer to the parables of Christ to prove the perpetual mixing of saints and sinners until the final judgment of the last great day. First we view the parable of the

#### MUSTARD SEED,

Which represents the gospel of Christ being sown in good ground or true hearts. First it is seemingly very small, but spreading from soul to soul, it becomes a great tree, and all nations find shelter beneath its foliage. One characteristic of the mustard, is, that it will not mix with any

thing else. This truly does not represent the mixed state of sectism, does it?

#### THE WHEAT AND TARES.

In this parable Jesus speaks of the apostasy. The field is the world, not the church. The good seed, were those established by the gospel of Christ. The tares were those wicked spirits or persons planted by the devil, during the apostasy, afore mentioned. Those "that offend and do iniquity," are in the kingdom in the same sense that the devil was in heaven. Rev 12. God's people were raised to a heavenly atmosphere, Eph. 2: 6, and are repeatedly denominated heaven and the kingdom of heaven, especially in the apocalypse. The degeneration of the professed followers of Christ gave rise to the numerous sects in which sinners have mixed with Christians; sinners being in the sect, but not in the kingdom of righteousness. Christians were in this kingdom, and also in the man-invented institution. God's people are being led out of sectism and are abiding in the church of Jesus alone. The time of separation and binding of tares will be seen in the following parable.

## THE NET AND FISHES.

The net is God's holy word; the sea is this agitated world, rolling from her bosom the billows of sin, and casting up filth and mire. When this net is full, or the Word preached in in its fulness, both good and bad are drawn to the shore. Let us learn what this shore is. At the cleaving of the mount, or the scattering of God's people, the Lord mentions a very great valley. Zech. 14: 4. This is the valley of Jehoshaphat, which etymologically signifies the valley of judgment, into which all nations are to be gathered. Joel 3: 2. Thus God reminds those who cause division, of the great judgment of eternal truth, before which they must appear and receive the condemnation pronounced upon all such. As a fish on shore is helpless, just so the gospel in its purity brings every soul to this valley and arraigns them before the Word that judges. God sits in this valley of truth and judgment to do the separating. Joel 3: 12. And all are left without an excuse, are helpless, cannot have it other wise.

The bad are those who reject the truth. "The end of the world," does not refer to

the second personal advent of Christ, or to the final judgment of the last day. We read, " But now once in the end of the world, hath he appeared to put away sin by the sacrifice of himself." Heb. 9:26. His first advent, is said to have been in the end of the world, or the last dispensation or age. And he here speaks of the last part of that age. In this dispensation, there was the morning light age, the dark age, the cloudy age, and now we have the evening light or last age, hence the end. And truly the Lord is now making a thorough separation. As the angels or messengers execute the judgment written, Ps. 149:5-9, all who reject it are bound, and are fuel for an eternal hell, prepared for the devil and his angels. Read Matt. 16:19. 18:18. Christ tells us, when we see his elect being gathered together from the four winds, or the places where they have been scattered, we may know his coming is near. Not that he has already appeared, but is near at hand and preparing his people for his second coming. Matt. 24:31-33. The gathering of God's elect and separation of the bad from the good, take place at the same time, or one

coetaneous with the other. That time has come, and ere long, Jesus will return to receive the faithful unto himself. Prepare for his coming!

#### ONENESS OF SECTISM.

Sectarians say, "Oh we different churches [sects] all agree on the essentials; it is just the non-essentials we differ on." Anything essential is necessary; non-essentials are not necessary; and anything not necessary is a superfluity, and such we are commanded to lay aside. Jas. 1:21. If all creeds agree on all things except those things not necessary, why do they not lay aside those little useless differences? Then there will be unity. But ah! such argument comes from a delusion of the father of lies. For they do not all agree, even on the divinity of Christ. The only thing in which all sects cohere is in fighting the truth of God. In this there is a complete colligation.

Every particle of God's holy word is essential. And O ye hypocrites! why judge the omnipotence of God by the perverse, iniquitous, and depraved hearts of heretics; as if he would command anything and then say, It matters not whether you

obey or not; just as your conscience leads! Woe unto you, ye blind guides, being led by a seared conscience, destroying the souls of your fellow beings! Hell is enlarging herself, and the burning lake is sending forth fiery tongues of despair, licking up the ungodliness you are building up. Except you repent, you will soon reap your reward of eternal death. Satan laughs; every fiend with a hellish sneer, exults over the victory **they gain** through your efforts. Blood rests upon your heads. Fly in Jesus' name from the wrath that overhangs you!

#### WHAT SECTISM HAS DONE AND IS DOING.

The Satanic power operating upon the mass of deluded people, caused the gates of praise to be broken down; and many breaches were made in the city of David, or church. That is, the standard of holiness was lowered until sinners could get among God's people and abide there. The professed world has also gathered water from "the lower pool." Isa. 22:9-11. This pool was below Jerusalem, and the pool of Siloam is designated by some historians as being the one here mentioned, and was a resort for rag-pickers, washer-

women, etc. In fact all manner of people met there with their uncleanness.

This illustrates sectism, as it is filled with all manner of filthiness, and composed of mingled people. This pool being below the city or church, the multitude went down for the water, representing the degeneration of the professors of salvation, and the forsaking the way of righteousness and the standard of God's word, for the corrupt and pernicious waters of sectism. The houses being numbered, is fulfilled in the dividing and subdividing of God's people into the multiplicity of isms, and each sect receiving a name by which it is characterized. Through this craftiness of Satan, the houses are broken down, or souls in which the Spirit of God dwelt are deprived of spiritual life. The devil getting the nations dissatisfied with the church operated by God, they began to invent ways to fortify its wall of fire and salvation. Their own constructions they thought would strengthen the work of the Almighty. And to accomplish their design, they gathered many doctrines from fallacious spirits, and every fragment of rubbish that was hurled from the pit of

darkness, and encircled the church with their wall of abomination; hence the two walls. Inside this wall of dissension, and outside the church, the sectarian world takes its stand, and through their nefarious and schismatical doctrines, the word of God is repudiated.

The old pool was the pool of Solomon, or Solomon's pool, situated above Jerusalem, and its waters ran spontaneously down through the city. This is a picture of the church of Christ; the old pool being salvation, fashioned by the Lord long ago; and its waters run through the streets of this city. Rev. 22: 1, 2. Coming from above, it purifies all who live in its course. Eze. 47: 9. Sectarians have through their lies, prepared a ditch or way through which the water of salvation has been turned away from the multitudes of souls, who have received instead some damnable heresy. But God Almighty who is able to defend his own cause, is now through the Holy Spirit fire burning away this wall of iniquity. Isa. 4: 4. Read Jer. 51: 58. As the battering ram of God's truth comes in contact with Babylon, her gates of darkness that have shut out heaven's light from

honest souls, must fall. As these gates fall, let every cow make her escape through the breach that is before her. Amos 4: 3. And come out of Babylon, that you perish not in her doom.

The poor sectish priests have preached division for so long, in teaching for hire and trying to please man instead of God, that they now have so many factions that they know not what to do. I quote from one of their periodicals:

"We have already commented upon the disadvantages which occur to small and struggling communities which in certain sections are oppressed with an undue number of church [sect] organizations. The home missionary societies of the Presbyterian, Congregational and Reformed churches have already taken steps to combine in a movement that shall in the future prevent the establishment of a new congregation in any place which is already well supplied with religious facilities. The Episcopalian, Methodist and Baptist churches have been asked to unite in the movement. It is to be hoped that by some mutual arrangement wherein one denomination shall give way in a certain place,

and another denomination in return shall withdraw from some other church-ridden, poverty stricken place, the time may come when a decent support shall be given all pastors; and instead of a dozen starving congregations in a town of twelve hundred people, there shall be union, consolidation, co-operation, whereby only the churches that are needed to do the work shall remain. We [Methodist] commend this movement."

These propagators of confusion have been decrying the truth for ages past; on every side they howl, and say that division is necessary, the different churches are indispensable for the purpose of christianizing the world. If this be true, the more sects there are, the more glory will redound to God. And O ye sectarians! why unite in a movement to hinder the establishment of more division? Why obviate anything you value so highly, and that too being the means of saving the world?

The solution of the whole affair is this: "A decent support to all pastors." The priests thereof teach for hire. Mic. 3: 11. It was not for love of souls that these isms were invented by the benighted priests of

Baal, but for love of filthy lucre. Since so many would-be teachers have risen, they find that Satan has carried them too far, in inventing so much ecclesiastical machinery with so many engineers, that all their greedy spirits cannot be satisfied. Isa. 56: 10, 11. The great sharks devour the smaller ones to such an extent that they are searching for something to alleviate their pain; and instead of discerning the body of Christ, they are fulfilling what was prophesied of them. Amos 4:8.

So two or three cities (sects) wandered unto one city (sect) to drink water; but they were not satisfied; yet have ye not returned unto me, saith the Lord. Instead of forsaking the soul-polluting, and God-dishonoring institutions, and returning to the church of Christ from which they have separated themselves, they are gathering up all their abominations and bringing them together in the city of destruction; and all spirits of devils fellowshiping and co-operating with each other, and arrayed against the truth. This conglomeration of corruption has already begun, and ere long we will see the consummation, of this gathering together of the host of

Gog and Magog. As this great agitation continues to increase, and the powers of hell send forth prodigious volumes of soul-destroying doctrines, God's people on mount Zion, inside the fortification of salvation, with the sword of truth wielded by the Spirit of the Almighty, are kept free from the noisome pestilence. Praise the Lord!

#### WHO IS COMMANDED TO FIGHT AGAINST BABYLON?

Babylon includes every sect of past, present or future; every institution operated by man or devils, in which doors are opened and shut, members taken in and turned out by man. Not one sect on earth is exempt from this odious charge of being a member of this great harlot family. A house divided against itself cannot stand; hence when the many doctrines of sectism come in contact with each other, every carnal mouth speaks against its sister. And at the very time when sectism had reached her highest point, and was exalted as it were to heaven, her fall came, just as literal Babylon's fall. This fall was caused by the preaching of the everlasting gospel. Rev. 14: 6.

The Lord says, "I have commanded my sanctified ones, I also called my mighty ones for mine anger [against Babylon], even them that rejoice in my highness." Isa. 13: 3. Again, "Sanctified by God the Father, and preserved in Jesus Christ, and called." Jude. 1. Here we learn who are called to fight in this holy war. Those who are sanctified and preserved from all sin themselves, only are competent for this work. Those who cry, Babylon, Babylon, without first getting out of her and getting sanctified, are only called to repentance. Such is nothing but Satan flogging Satan, and is an abomination in the sight of God.

#### DELIVERANCE HAS COME.

The Lord has restored us to Zion, and restored to us the years that the locust hath eaten. Joel 2: 25. Read Rev. 9: 1-4. We asked for rain in the time of the latter rain (evening light). Zech. 10: 1. And the Lord has given us the former rain (purity and spirituality of the apostolic age) and the latter rain in the first month. Joel 2: 23. Hos. 6: 3. That is, instead of inventing some new doctrine (as all sects have done), the same sun of

righteousness that shone in the morning, and that was darkened in his going forth by the clouds of sectism, now re-appears, and his going forth shines as the morning did before being obscured by sectish darkness. The light of the evening comes from the same source that produced the morning light; the same light, but shining at different periods of time. Hence we have the two reigns at the same time, or the liberty of the morning co-existing with that of the evening. Praise the Lord, all ye redeemed! Amen!

CONCLUDED BY A COLLOQUY.

BABYLONIAN. Good morning, friend; we live just over the way, and seeing your light and hearing the sound of shouting, in your city, we came to see what it means. Eze. 12: 9.

ISRAELITE. Thou art welcome, neighbor; and as to the meaning of this shouting, it is this: We were captives, carried from our native home in Zion, to Babylon, where for many years we were deprived of our freedom. But our Father has restored us to our city, and the walls are builded again; and for this we are praising Him. Dan. 9: 25. Mic. 7: 11.

B. But we hear strange things of you since you are come again to this city; you fight against our cities continually, and have stopped all commerce between our cities and yours.

I. There are many hills (sects) in Babylon, and we wandered from hill to hill (Eze. 34:6.) in league, first with this one and then with that one, seeking the liberty they promised; but finding none (Jer. 3:23) we return to Zion with everlasting joy, and here we abide. Isa. 35. Our supply comes from the celestial city, the abode of our King, and home of our disembodied fellow countrymen; Hence all trafficking between us is at an end.

B. why need you fight us? If you have peace, let us have the same. Are you better than all others?

I. Hold! neighbors, we do not think ourselves to be of more worth than yourselves; only the hostility you have toward our nation, of binding the subjects of our King, has brought down his wrath, and vengeance upon your cities. He is on the war path, and we as faithful subjects who owe allegiance to our sovereign King, must follow our great Commander. We

fight not against your person, your good, or freedom, but against the corrupt government under which you abide. And as far as possible to annihilate the works of Apollyon, under whose banner you are warring. And our intent is to deliver you from the cursed intoxication brought on by this archfiend. However this may be, where or in what locality do you live, my friends?

B. Oh I live just beyond the limits of your government, in the kingdom of Babylon, on the M. P. hill in the city of Confusion, on the corner of Main street and Sin-you-must avenue; also the alley of Darkness runs by my premises, through which the light of the sun shines but faintly. My brother here lives over in the plain of Vain Glory, on the M. E. hill of Tumult, inside the incorporation of the city of Disorder. We all use water from the same reservoir though, and this affair is operated by one corporation. Although we all live in the same kingdom, yet the climate is variable, as the sites of some of our cities are higher in the atmosphere of aristocracy than others, yet we have made ample provision for all such disadvantag-

es. The propelling machine of iniquity operated by Abaddon, is so constructed as to change the nature and temperature of the water, just to suit our several tastes. You live, let me see—where do you live?

I. We live on Mount Zion. Getting dissatisfied with your riotous way of living (for we formerly dwelt among you), and hearing the voice of our King, saying, "Come out from among them," we now take our stand on this mount, in the city of Light, the heavenly Jerusalem or Church of the Firstborn, and live on the street of Freedom, and Hallelujah avenne, surrounded by the walls of Salvation, shut in by the gates of Praise, through which runs the alley of Truth, letting in the glorious rays of the sun of righteousness. Our water supply is inexhaustible, coming from the well Eternal. We do not have to force this water up, but with joy through faith we draw it down; and there is a continual stream running through our streets, purifying the atmosphere, and animating all who drink from this beautiful stream. Praise the Lord! Isa. 12: 3, 4. Eze. 47:9. Rev. 22:1, 2.

B. But you folks talk so queer, and we

cannot understand such language; it seems but balderdash to us.

I. True, we talk the language of Canaan which no stranger understands, nor can he learn this speech until naturalized. To the foreigner it is but foolishness. Are you satisfied with your location?

B. Why should we not be satisfied, since our fathers lived and died here, and have deeded to us the property on which we live? If they were content, we surely ought to be.

I. But your fathers were captives as ye are, and made no search for a better land; hence they had naught else to will you but the traditions that have been transmitted to every succeeding generation. 1 Pet. 1:18.

B. There may be better things than those we endure, but we cannot dishonor the works of those who, we believe, have landed on yon bright shore.

I. The records of our government show that a man's work may be destroyed; but if living to the highest degree of light, advanced in that age, he himself shall be saved, as by fire (1 Cor. 3:13, 14). Because your fathers have eaten sour grapes

and their teeth were set on edge, must you, to respect them, have your spiritual teeth destroyed by the same bitter, sour, and nauseous fruits of division? Nay, verily, this shall no more be left as a plea for you. For each soul must account for itself. Eze. 19: 1-4. Rom. 14: 12.

B. We all believe we are right. If we believe as we do and are sincere in our faith, why then shall we be damned?

I. Come, my friends, let us reason together. If I believe there is no God, does my belief cause him to cease to exist? If you believe there is no heaven, does that lessen the reality of eternal bliss? If this man believes there is no future punishment for the wicked, does that to any degree abate the dreadful flames of a burning hell? I think not; do you? God once winked at such ignorance; but now the light of truth has come, and you are commanded to repent and believe the truth, and nothing else. Nor will you be crowned unless you strive lawfully, or just as God's word teaches. 1 Tim. 2: 5.

B. How can we know the only right way?

I. Jesus Christ says, I am the way. To

know him is life eternal.

B. Very well, neighbor, we all believe Christ is the way and maintain that we know him.

I. In the constitution of our government there is an ordinance or established rule, whereby we are to determine who knoweth the Lord, and who knoweth him not. It is this: He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him (1 Jno. 2:4). Do you keep his commands?

B. Oh yes! we believe in adhering to all the essentials in the Word.

I. Are there any non-essentials in the word of God? If so, what are they?

B. There is, let me see—Well, we have been taught to do as our conscience leads in living in this city or that, also regarding what we do and do not.

I. Methinks you certainly have gotten into the valley of death, and quite overcome by Apollyon, who has hypnotized you until he can handle you at his will. Bestir thyself; shake his shackles from off thy feet; dig through the wall of darkness, and get thee out from thence! Arise! hasten to Zion! there only is deliverance

found! Eze. 12: 1-8.

B. Well, neighbor, we will never agree; as we look through different glasses, things have a different color. Come over and make us a visit.

I. Praise the Lord, we have no glasses; our eyes have all been anointed with heavenly eyesalve, and we need no colored glasses (Rev. 3: 18). And if thou wilt get thine eyes anointed, thy spectacles will fall off. As to visiting with you, we are commanded to let you come to us, but we must not return to you. Jer. 15: 19.

B. Why are you so selfish?

I. We are not selfish; but do not want to be divorced from our mother (Gal. 4: 26). The church has no sisters (Cant. 6: 9). Hence the multiplicity of hills on which you live cannot in any way be related to our mother. Your mothers (sects) are widows (Lam. 5: 3). They have not Jesus as a husband; therefore they are harlots, and you an illegitimate-begotten son of a prostitute. This is strong, but true nevertheless.

B. You seem to have Bible for everything.

I. The Bible is our discipline, and is

suited in every particular to the government of our land. But you cannot bend it to suit the carnal government of your cities.

B. We cannot understand the Bible, but think we are the nearest to the right.

I. Then you are the greatest counterfeit. But let our King ask you a question: Where is your bill of divorcement, that separates you from the true mother or church of Christ, and gives you the privilege to be joined unto a harlot? Or which creditor (sect) has the Lord got so in debt to, that he had to sell his church to pay the debt? As all sects cannot be right. God Almighty demands of you to say which one is right. Isa. 50: 1. Read Hos. 2: 2.

B. I am not prepared to say. We must not judge.

I. If you must not judge, it is because you are a hypocrite (Mat. 7: 5). Therefore lay aside your hypocritical garment and accept a position where you can judge between the works of God and those of the devil. Read Micah 3: 8. Mat. 12: 33. 1 Cor. 2: 15. Eze. 34: 17. Mal. 3: 18.

B. We would love to say we know we

are right, but dare not; how dare you?

I. Because we have the witness (Rom. 8: 16. 1 Jno. 5: 10.). We can say we know (1 Jno. 2: 3. 3: 14. 5: 2, 18-19). Praise the Lord! Shout alleluia to his name!

B. I am convinced I have been going according to tradition and custom instead of God's word.

I. God bless you, friend, come over into this goodly land, and after your naturalization takes place you will soon forget your Babylonian brogue. Then you will learn why we people are "so queer." Peculiar, it is true, we are. Foreign to all but God and his kingdom.

B. I will. The truth I want; truth I will have; and in Christ alone I have learned to look for this one way of life, disregarding man's opinions. I feel strange; I want to shout, Praise the Lord I am free!

I. Hallelujah to Jesus! Another captive delivered from Babylon!

B. In the land of Canaan I am; my eyes anointed; glasses gone; my soul delivered, and the yoke destroyed. I bear no longer the name, Babylonian (sectarian), but shout my freedom as an Israelite indeed; sanctified by the Spirit; baptized into the

one body; a member of the one family. Oh hallelujah! I have already learned Canaan's language. Praise the Lord, brother!

I. Amen! Stand fast in the liberty wherewith Christ has made you free, and be not entangled again in the yoke of bondage. Gal. 5:1.

# To the Converted.

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Go on unto perfection.—Heb. 6:1.

Read Rom. 5:1,2; 12:1,2.

Cleanse yourselves from all filthiness of the flesh.—2 Cor. 7:1.

Be ye therefore perfect, even as your father which is in heaven is perfect.—Matt. 5:48.

This is the will of God, even your sanctification.—1 Thes. 4:3.

JESUS SAYS,—If ye keep my commandments, ye shall abide in my love.—Jno. 15: 10.

YE ARE BRANCHES OF HIM.—Jno. 15:5.

THE BRANCHES MUST BEAR FRUIT, OR THEY WILL BE TAKEN AWAY.—Jno. 15:2.

YOU MUST NOT COMMIT SIN.—He that committeth sin is of the devil; \*\*\* whosoever is born of God doth not commit sin.—1 Jno. 3:8,9.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.—1 Jno. 1:7.

Put on the whole armor of God, that ye may be able to stand against all the wiles of the devil.—Eph. 6:11.

Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ.—Rom. 5:1

# To the Unconverted.

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Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.—Matt. 18: 3.

Except ye repent ye shall all likewise perish.—Luke 13: 35.

Ye must be born again.—Jno. 3: 7.

Repent ye therefore and be converted, that your sins may be blotted out.—Acts 3: 19.

Seek ye the Lord while he may be found; call ye upon him while he is near.—Isa. 55: 6.

The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.—Rom. 6: 23.

Incline your ear and come unto me; hear and your soul shall live; and I will make an everlasting covenant with you.—Isa. 55: 3.

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely.—Rev. 22: 17.

Come unto me all ye that labor and are heavy laden, and I will give you rest.—Matt. 11: 28.

For whosoever shall call upon the name of the Lord shall be saved.—Rom. 10: 13.

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